

The **AMERICAN FRIEND**

[MARCH 16, 1950]

The Church In Economic Life

David Henley and Paul Turner

Quaker Trail In New Zealand

William W. Cadbury

Friendly Facts and Affairs

A Page of Information

The Springs of Gratitude

William W. Clark

Faith Works by Love

R. Furnas Trueblood

In the Friendly View

Editorials

THE FIVE YEARS MEETING SESSIONS, October 19-25
RICHMOND, INDIANA



The Devotional Life . . . A Page of Personal Helps

GRATITUDE SPRINGS ETERNAL

WILLIAM W. CLARK

William W. Clark, Assistant Professor of Philosophy and Religion in Earlham College, is presenting the series of devotional meditations on this page.

For Jesus, gratitude was the nerve of life. In his brightest and in his darkest moments his reaction was fundamentally the same, and he lifted up his voice to praise and thank almighty God for his greatness and goodness. As the Psalmist cries, "Oh give thanks unto the Lord, for he is good," so Jesus rejoices in all things life brings him. Whether it be the simple affairs of home life, the carpenter shop, or the open road; whether it be a repentant woman, a self-effacing tax-collector conscious of his former sins, a Samaritan whose kindness of heart was bigger than any selfish bitterness against an alien and persecuting race; whether it be even the tragic disloyalty of those who claimed to be friends, one and all of these life-events point Jesus on beyond them to One who is so good to men that the only real attitude to take toward Him is one of over-flowing gratefulness. For Jesus knew, as none other has known, that back of all the changing happenings of life stands a God who is Love, and whose best title is Father. I could almost say that Jesus' whole message of salvation is summed up in one phrase of his, "I thank thee, Father, Lord of Heaven and earth." "I thank thee, Father."

"In all things, give thanks," says Paul. And even when he is in prison and his chance of reprieve is bare, he cries, "Rejoice in the Lord always, and again I say rejoice!" Do you know the Greek word for the celebration of the Lord's Supper? It is eucharistia, from which it has gained the name of Eucharist, and eucharistia means Thanksgiving. Hence it is that the great Reformer, John Calvin, placed as the first article in his catechism these words, "The chief end of man is to glorify God and enjoy Him forever."

How can we walk the ways of life and not be stirred to our depths by gratefulness? Have you never stood upon a hill in late afternoon and been caught breathless as the sky paid lavish tribute to the dying day? Have you never seen a mother, with the infinite pains of love, put out her fingers for her baby to clutch as she guides him in his first wabbling steps? Have you never sat by a bedside where some one pierced with pain tells you, joy transforming her face, "God is good to me"?

Have you never sat around a fire with friends, glowing inside from the warmth of the fellowship inspired in that circle of friendship? Or perhaps you have been in the midst of some strained and ugly situation when some one with a

sense of humor told just the story that broke the evil spell and set you all laughing together. Or you have heard told, or seen with your own eyes, how one risked and gave his life to save the life of another, or gave it for a great and noble cause. Have you never come to worship God in his church and sensed His glory; the heroic history of disciples through all time, and mystic feeling of oneness with God and with all your fellow worshipers, working together as you are toward a common and an eternal goal? Surely you have had some or all of these experiences. If you have, you know that at the moment when you are thanking God for it all, your spirit is in tune with the infinite and you are living at your best.

You have all seen homes with those cloth mottoes hanging on the wall. How would you like this one in your home? I should like it in mine. It reads: "If gratitude be in thy heart, Friend, then let it be to God. And if it springs in thy heart, it will flow in thy life also, and be a source of gratitude in others which will never run dry."

But let us make no mistake about the limits of our gratitude. Many are the men who part from the Christian way at this point. How many folk have you known who could be thankful to God as long as things were running smoothly, no one was injuring or obstructing their chosen way of life, their means of living was secure, and their friends abundant? But when adversity came in the door, thanksgiving flew out the window. The true Christian is one who can still sincerely thank his God when the world seems crashing about him and he has lost something or some one very dear to his heart or, perhaps, with Jesus, everything and every one. Those things for which we, as disciples, are called upon to be profoundly thankful are given to us not as the world gives and cannot be taken away from us unless we let them go and wilfully choose the lesser path of resentment. The only limitations are self-imposed.

I thank God, not for the security of life I seem to have, which any minute may vanish, but for God's love in Christ. I thank God that because of Jesus Christ, and especially because of his incomparable sacrifice upon the cross, I know that God will forgive me for my sins if I will but turn to Him and take up the cross in my own fumbling way. I thank God that I have fellowship with Him if I do some small thing to help relieve the suffering and sin of the world. I thank God for his Church, for the realization that here is a group of men and women and children who know that love is the only finally useful and rewarding way of life, and so are trying with might and main to let it rule all their thoughts and feelings and decisions. "I thank thee, Father!"

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Editorial . . .

The Five Years Meeting Sessions

UNKNOWN to many persons who attend a conference the work of preparation which precedes it is very demanding. A program committee for planning the sessions of the Five Years Meeting, October 19-25, has met and appointed a smaller Central Committee. That committee is meeting often, tusseling with the details of a program which will be submitted to the larger committee and which, it is hoped, can be practically complete by the time of the meeting of the Executive Committee of the Five Years Meeting, April 24-26. Planning for seven days of discussion, business, fellowship and worship is not a small order. The committee realizes that Friends everywhere are aware that such work is basic to successful meetings. Coming only once in five years, the need for making those sessions of real value is thereby more deeply felt.

A series of five studies, in one booklet, is being prepared and will soon be off the press. The five topics are those to be discussed during the sessions.

Friends from abroad will be with us though it is too early to be certain of their names. Letters expressing the intention of sending representatives have come from England and Australia.

The Five Years Meeting will convene under darkening international clouds, but it will not be the first such circumstance, as for instance in 1940. We shall be faced again with the requirements of the times upon us.

Yearly Meetings of the Five Years Meeting that have not done so, will appoint their delegates at their next sessions and will turn their minds with renewed concern and prayer for those seven days in October. One hundred and twenty-six delegates, with Friends from other Yearly Meetings will make up the sessions which usually have from five hundred to twelve hundred persons in daily attendance.

Whether more than a program eventuates depends upon the prayerful expectancy with which Friends convene. Those meetings begin to claim our attention *now*—the Five Years Meeting sessions of 1950 have already started! If the seven days at Richmond are days of Pentecostal vision and power they will last long after the concluding minute is read.

Our Food Surplus

"WAR is fundamentally a fight for bread." This and similar sentences have often been used to say that material necessities ultimately lie back of all struggles for power which end in war. The cause of war can never be simplified as only one, but the desire for security from want is a basic element in all major conflicts. The power to prevent the next war may be, more than any other, food-power. It is easy for Americans to blame hungry people elsewhere for the tensions and wars that reduced them to hunger.

We easily forget our favored geographic position and expansive territory filled with material resources, which give us a relative prosperity. We also forget our responsibility in the trends leading to war.

It is more difficult for us to see that certain peoples elsewhere, knowing of our abundance of food, may feel that the only way to be assured against starvation is to win a war. Every hungry person in the world is a potential recruit for violence. Getting food to hungry people and helping them to restore their own productiveness is an essential for peace. Conversely the destruction of food surpluses in America, while much of the rest of the world is hungry, creates a deep bitterness that feeds the fuel of war and weights the case against democracy.

The Curtain of Cork

HOW troublesome secrets can be! One can, in the present state of affairs, understand why each nation tries to guard against its own destruction by keeping ahead of its neighbors on weapons and information about them, impossible though it may finally prove to be. Safety is presumed to rest in a margin of secrets—the ideas that must be whispered among only a few. Betrayal of trust and bootlegging of secrets are reprehensible. We need basically a mutual understanding, control, and inspection of weapon-making—if not their elimination—whereby our safety does not rest with the whispering few. Time may reveal that not scientific weapons, so much as the secrets surrounding them, made the cloud of fear out of which the storm broke. This curtain of cork is but another one which the nations must finally demolish.

Alcoholics Anonymous

RECENTLY we attended a breakfast at the invitation of Alcoholics Anonymous. There we heard the witness of a man delivered from the slavery of drinking. We heard the understanding remarks of those around us who responded to his words, we saw the knowing smiles on the faces of others who had conquered by their faith in God and by the discipline they followed. It was, in several respects, like a prayer meeting.

In conversation recently with one member of the group we heard his exultant testimony to victory, coupled with the story of his service in aiding other alcoholics. That was one secret of continuing victory—he was helping others to overcome. "You are an evangelist," we remarked, "you are really in this business of helping your fellows, as a career, while you pursue your business profession in order to pay expenses."

Elsewhere in these pages is the discipline of twelve steps which AA's try to follow. "You can substitute any other evil where the word 'alcohol' occurs," said

one of them, "and it will mean victory—victory over any evil."

Whether the statement as given lacks something which we would claim for our own faith, none-the-less here was evidence abundant of victorious lives—so far as drinking and many of its related evils were concerned.

Somewhere they had borrowed the prayer which reads:

God grant me the serenity to accept things
I cannot change, courage to change things
I can, and wisdom to know the difference.

They had found at least one thing which, through God, could be changed and it was changing the rest of their lives. Many of them have discovered, according to their testimony, that drinking comes from deeper sins and that to conquer a habit self must be controlled by something greater than self.

A Thought for Lent

THE traditions of Friends do not include an emphasis on special days and seasons. That heritage of "holiness of all days" is still largely with us, but we live year after year in so close fellowship with

our neighbor churches that the literature and the emphasis surrounding Lent have begun to command our attention. We vaguely know when Lent starts and ends, though the names of Sundays in the Christian year are only in the margin of our attention.

Within the rhythm of the Christian year comes the present emphasis on the days immediately preceding the crucifixion and resurrection. What should these days mean to us? Should they not help us to recover the pure and elemental qualities of Christianity which have become obscured by our "churchianity," or more significantly still, to recover Christ himself who has often been quite as much obscured as he has been revealed by our varying forms of Christianity?

Dare we do that? Do we have the courage? It is a good time to pick up our New Testament and read one of the Gospels again, almost as though we were reading it for the first time, and let the pure original Christ of the New Testament walk again with us. Far from building up pomp and circumstance around Calvary and the empty tomb, as on Good Friday and Easter, we should be drawn into a deep sense of humility, out of which comes the real power for life.

E. T. E.

Faith That Works Through Love

R. Furnas Trueblood

I was surprised recently to find a quotation from Sir Wilfred Grenfell whose work along the frozen coasts of Labrador is so well known, and the surprising thing about the quotation is what he said concerning his early experience with the Christian faith. Listen to him tell of it: "The ordinary exponents of the Christian faith had never succeeded in interesting me in any way, or even in making me believe that they were more than professionally concerned themselves. Religion appeared to be a profession, exceedingly conventional, and most unattractive in my estimation—the very last I should have thought of selecting."

Well, he wasn't alone in feeling that way, many people have thought that religion, or the Christian faith, was "exceedingly conventional and most unattractive" until they made the discovery that Grenfell made—the discovery that there was something in it that challenged them and intrigued them; something that worked and put them to work; something that spelled adventure and advance. Like Hartley Coleridge writing:

"Think not the faith by which the just shall live

Is a dead creed, a map correct of heaven,

The writer is minister of the West Richmond Friends Meeting. He is also director of the department on Christian Home Life of the Board on Christian Education of the Five Years Meeting.

Far less a feeling, fond and fugitive,
A thoughtless gift, withdrawn as soon
as given.

It is an affirmation and an act
That bids eternal truth be present
fact."

I like that verse from Hebrews about faith which I quoted at the beginning, but I like even better an expression which Paul used in his letter to the Galatians, "For in Christ Jesus neither circumcision, nor uncircumcision availeth anything, but faith which worketh by love" Galatians 5:6.

"Faith is something that works," he says. That's what counts most. It was a discovery for Paul. "It works! It works!" It sounds almost like he had been living in a scientific age. "I've done a lot of experimenting," he seemed to be saying, "and here at last, I've found something that works." In this letter to the people of Galatia he had just been talking about something that hadn't worked; something that had not given satisfaction. It was the kind of

religion that he and his people had tried.

It was as if he had said, "We have hunted and searched for something that would give peace and satisfaction in our inner lives; something that would give zest to living, and make life really challenging and worth while. Some of your friends have been telling you that you must keep the letter of the old Hebrew Law, but let me tell you, it hasn't satisfied. I was a slave to the Jewish law and traditional observances, but it didn't work for me. But now, through the love of God, expressed and made so real in Jesus, I have been able to find a way that does work. It's the way of faith. It worked for Jesus and, as I follow and have fellowship with his Spirit, I find it working for me too."

Of course, the writer to the Hebrews was talking about the faith that works too. The eleventh chapter was a rapid reminder to his readers of the many people who had found the "faith that works." To what a climax he brought them when at the beginning of the twelfth chapter he said, "Wherefore, . . . let us run with patience the race that is set before us, looking unto Jesus the pioneer and perfecter of our faith." That is the way the new Standard ver-

sion puts it, "Pioneer and perfecter of our faith." Jesus seemed almost surprised that men didn't have the kind of faith that works. I suppose faith in his day was often just "exceedingly conventional and unattractive" like the kind that Wilfred Grenfell saw. Remember Jesus saying to his Disciples, "How is it that ye have no faith?" (Mark 4:40) Another time, he urged them to "Have faith in God" (Mark 11:22). And finally, by the demonstration of his life, he got them to the place where they cried to him, "Lord, increase our faith." They wanted the faith that worked to give them satisfaction, courage, insight and hope, and at last they found it by the love of God."

But this sentence that Paul wrote to the Galatians is the kind of sentence that can be taken two ways, and I should not be true to Paul if I did not point out the second way. Faith that works means the kind of faith that *puts you to work*, gives you a challenge, makes you an adventurer, a co-worker with God.

"It is an affirmation and an act
That bids eternal truth be present
fact."

Moffatt translates that verse from Galatians this way, "Faith Active in love." Of course we should have known all the time that that was what Paul meant most of all. Not faith that is just creed, nor intellectual assent—not faith that is gullibility, or purely emotional sentimentalism, but the kind of faith that makes us do something; demonstrate kindness and love, give ourselves to constructive projects; faith that gets us active in service and keeps us that way—faith that works by putting us to work.

It is very important that we stress the *way* it works too. There have been some kinds of faith that have not worked by *love*. People with faith that is extremely dogmatic and intolerant sometimes forget the latter part of Paul's phrase. They forget to read on down the chapter to the 14th and 15th verses: "By love serve one another; for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." They forget Jesus' saying, "Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven." And that "will" is all wrapped up in loving service, "even unto one of the least of God's little ones."

When you stop and remember, doesn't it make you shudder to think of the persecutions which were car-

ried on in the name of *faith*. That was at least a kind of creedal faith at work, *but not by love*! Remember the crusades. That was faith at work too, but not the faith that works by love. Remember the clashes that took place, the invectives that flew between different denominations. But Friends must not be proud. Remember the separations! Oh, we'd rather forget them, for where was the faith then that Paul was talking about in his letter to the Galatians?

Remember the war, any war, any possible war, with atom bombs, and hydrogen bombs! How about faith? Faith in the Christ, the Prince of Peace; Faith in God, the God of Love: Faith that there is "that of God in every man," with an effort to try to reach it! Faith like the Quakeress had who went to see the Sultan of Turkey! Faith that we might have, that there is "something of God" in every Russian; and faith that works, by trying to find this inner spirit, and appealing to it! Oh, how we need in the life of the world today more of that faith that works by love!

It was the kind of faith that Jesus had, and it is the only kind that will work finally to make the world what it ought to be, because it is God's way and Love is the law of life. "Let us run with patience the race that is set before us, looking unto Jesus, the pioneer and perfecter of our faith." His kind of faith is the kind we must have, faith that is just as real, and adventuresome and active—*faith active in love*!

Most of the great evangelistic and revival movements have started, not from the council of the great leaders of the church, but from the pressure of the Spirit of God on obscure and humble men and women. It is only rarely that such new beginnings have been acclaimed and welcomed by the church. Much more often the pioneers have been despised, persecuted, and cast out. Only when the verdict of history has declared them to be in the succession of the apostles, only after the success of their work has become unmistakable, has the church set itself piously to build their sepulchers. There is never a time when this warning is not needed. Only if the church is prepared in every part to learn a new humility and a new sensitivity to the voice of God, can it be safe from the danger of falling again into this oft-repeated error.

Stephen C. Neill

WORLD COUNCIL OF CHURCHES SPEAKS ON THE H BOMB

Text of a statement on the hydrogen bomb passed unanimously by the Executive Committee of the World Council of Churches, Geneva, Switzerland, February 21-23, 1950.

The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman or scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust; and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the Word of God, Who is the Lord of history. And this is the hour for earnest prayer to Him, for the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat and to give an account of what they have done, or have refused to do, for their fellow men.

Sixteen millimeter picture films are available free from Trans World Airlines, through Institute of Visual Training, 40 East 40th Street, New York 17. Two of them are in color and show famous scenic, historical, and Biblical places.

The Church and Economic Life

Report from Detroit

By David Henley and Paul Turner

"Deeper than we have ever known, may He enter our lives; clearer than we have ever seen, may His glory dawn upon our sight."

Those words from the liturgy of the opening worship period typify the spirit in which the second Study Conference on the Church and Economic Life came together in Detroit on February 16. The Conference was convened by the Department of the Church and Economic Life of the Federal Council of Churches, and brought together more than four hundred and fifty delegates from twenty-two denominations. Two-thirds of the delegates were laymen and brought to the Conference a representative cross-section of business, labor, and agricultural interests. Friends were represented by eleven delegates.

The concerns which had prompted the Federal Council to set up this successor to the Pittsburgh Conference of three years ago were well stated in the Call to the Conference. "Unresolved issues and unrelieved tensions anywhere in economic life can have far-reaching consequences everywhere. The answers and solutions are only partly technical; they are profoundly moral and religious as well. On community, national and international levels, economic life requires the resources of Christian faith, moral purpose, social vision, and thoughtful understanding. Here is the responsibility—and opportunity—of Christian men and women in their daily activities as producers, consumers, and citizens."

It was gratifying to Friends to note how nearly unanimous the members of the Conference were in accepting this challenge and how energetically they went to work on it.

The working sessions of the Conference got under way at a three-hour luncheon during which opening statements were made by spokesmen for labor, agriculture, and business, presenting the problems facing the Conference from their respective points of view. The main work of the four-day session was done in "topic" groups, however, which dealt with these specific problem areas:

(A) The Individual: Conflicting Motives and Claims; (B) Organized Groups: Freedom of Enterprise and Social Controls; (C) The World: The American Economy in Relation to World Needs and Resources; (D) The

Churches: Their Program in Relation to Economic Life.

In order to facilitate its work, each group had before it a set of working papers and suggested discussion questions. During two days of lengthy discussion sessions, each group brought forth a statement on its topic which then went to the plenary session of the delegate body. While the topic groups were working on their assignments a special committee of twenty-one persons, representing the various denominational groups, was busy completing the draft of an "Affirmation of Christian Concern and a Call to Action." As finally amended and adopted in plenary session these various statements became the official pronouncements of the Conference.

A comparison of the findings, and the behavior, of the conference at Pittsburgh three years previously and at Detroit shows that substantial progress has been made in the three years intervening. It also shows the long-range effectiveness of the study conference method. The Pittsburgh meeting was a pioneering, history-making effort on the part of the Protestant churches. It established the appropriateness of having the Church evaluate economic behavior. It was largely out of the experience at Pittsburgh that the Federal Council of Churches established a full department on The Church and Economic Life. The Detroit conference was composed of delegates from widely differing backgrounds, interests, and loyalties in the economic realm. The clash of views was direct and the proceedings sometimes quite lively.

At the Detroit Conference members proceeded on a much more mature basis. There were still the differences in approach and many lively differences over specific proposals, but nearly all of those representing the more extreme positions both of labor and management showed greater tolerance, moderation, mutuality of interest, and statesmanship. Neither side was quite so ready to ask the impossible or the extreme from the other. It was a common sight to see representatives of the two interests getting together to draft a statement of principle acceptable to both and to the conference. In large measure the members rose to the challenge of the leaders to "meet in humility and in love, resolved to respect and to learn from each other."

One of the most prophetic statements to emerge was that of the special committee under Bishop G. Bromley Oxnam. Friends will want to compare this with recent Quaker findings.

The general approach and prevailing tone of the Conference may be gained from the following passages from this central statement:

"The Gospel is concerned with all the activities of man—individual and social, therefore the Christian faith is relevant to the economic order. The Church, as the custodian of 'the sacred and imperishable message of eternal salvation,' is charged with a fourfold duty as Christians in fellowship confront the economic life. It must be the teacher of the principles of conduct; a voice of judgment; a guardian of moral and spiritual values already won; and the herald of a better day."

"Christians judge all economic systems by the imperatives of the Christian faith; Christians must not identify any economic order with the Gospel." That Gospel, the Conference said, is to be found in the New Testament, in "the preaching of the Hebrew prophets, in the lives of the saints and the martyrs, in the service of faithful followers of Christ, and in the continuing revelation of God. That faith affirms the supreme worth of persons. Institutions must be tested finally by their contribution to the enrichment of personality."

The Conference renounced atheism in all its forms, that of "orthodox communism" and the "practical atheism" present in contemporary capitalism in which God's will is regarded as irrelevant to the economic process.

The Conference drew attention to the heavy responsibility resting upon the United States for world recovery, development, and peace. It urged support and extension of the President's "point 4" program and greater financial and moral support of the United Nations.

While the Conference gave major attention to the general, basic issues of economic life, the conference theme was "The Responsibility of Christians in an Interdependent Economic World"; the international implications were given special study by two discussion groups.

In addition to this the entire conference found itself compelled to give expression to the Christian concern over the atomic and hydrogen bomb problem. Two resolutions received enthusi-

astic approval. One, by Jerry Voorhis, asked the Federal Council of Churches to do all in its power to help strengthen the United Nations in its effort to eliminate the threat of atomic war. The other, by Joseph W. Fichter, called upon the United Nations to confer at the earliest possible date to "remove the terrifying threat to humanity."

It is significant that the Detroit Conference had one hundred more delegates than were at Pittsburgh and that it went beyond the earlier conference not only in establishing the concern of the church for economic implications of the Gospel, but in seeking answers in terms of actual areas of present-day life and in seeking an effective program for the church in its teaching and in its example.

Another hopeful development in this connection was provided by the announcement at the Conference that detailed plans had been set up for a three-year study to probe the ethical side of economic activity in modern society. Charles P. Taft, former president of the Federal Council, has been named chairman of the committee which will supervise the study under the guidance of the Federal Council's Department of the Church and Economic Life. The project has been made possible by a \$100,000 grant from the Rockefeller Foundation.

Mr. Taft said that it is the aim of the study project to formulate and apply Christian ethical principles to private and public economic policies and actions, and to relate the ethical to the technical aspects of economic activity. Eight specific fields of study have been designated by the committee; they include the goals of economic life; inequality of income; the standard of living; a listing of important ethical issues in modern economic life; problems of conscience in economic decisions and action; organized economic groups, social responsibilities of private individuals; and a final report.

All of us would admit that there are many different levels of prayer. For instance, there is the story of the little boy who prayed that God would make Hong Kong the capital of Greece because that was what he had put in his examination paper. We smile at the little boy, but tend to forget that many of our prayers are like that, too. We make mistakes which only we can put right, but instead of making the effort ourselves we ask God to work a miracle for us!

Ruby M. Dowsett, in
The Friend (London)

Quaker Trail In New Zealand

By William W. Cadbury

WHEN we received in November of 1947 a cordial invitation from William T. Newby, clerk of the General Meeting in New Zealand, to visit Friends throughout the Dominion and to attend their General Meeting, we immediately responded and sent letters to the Friends World Committee for Consultation in London, asking that they would consider releasing us for the service.

There are five main Monthly Meetings known as Auckland, Wanganui and Taranaki; Wellington and Hawke's Bay; Christchurch and Dunedin. Then there are three smaller centres called New Plymouth, Palmerston North, and Nelson where meetings for worship are held once or more every month. There are three hundred and eighty-eight members of these Meetings, including seventy-seven children under the age of sixteen years. A relatively large proportion of these Friends have joined the Society by conviction, including young men who were opposed to war and conscription. Some of these suffered hardships from imprisonment and otherwise.

Dunedin, a beautiful garden city, is the southernmost of the Quaker centres. It was founded by Scottish Presbyterians and is still the Presbyterian stronghold. The name itself is an old term for Edinburgh. Meeting is held in the Y.W.C.A. building and during our stay we met most of the Friends in the neighborhood. We met several of our old Presbyterian friends formerly of Canton, and addressed a Chinese congregation.

By train we next traveled to Christchurch, founded by Anglicans and dominated by the large Anglican cathedral. In this beautiful city live John and Dorothy Johnson known to many Friends in America because of their visit there in 1937 during the All Friends Conference. We divided our time with them and with Reginald and Phyllis Hughes; the former is clerk of the Monthly Meeting. Besides attending two First Day morning meetings we met a group of the Friends one evening in the home of John and Mary Sutherland, when I also showed my lantern slides. Christchurch is also the home of Phillip Thorne who is one of the spiritual leaders of New Zealand Quakerism. Nelson, the home of Theodore and Esther White Rigg, belongs to this Monthly Meeting and we had a satisfactory meeting in the Rigg's home with Nelson Friends.

A small but deeply concerned group of Friends are located at Palmerston

North where is also located Massey Agricultural College, and we were able to meet with them twice, once in the home of Maurice and Ethel Entwistle and again in the Surgery of Dr. Kenrik H. Dean.

Wellington is the capitol city of New Zealand and is to be the location for the 1950 General Meeting of Friends. Here we were entertained in a young women's University Hostel by the wardens, Clive and Joan Packer-Doust, and we spent a week in this "windy city." On First Day we attended the Friends meeting where there were over twenty present.

Our next stop was in Wanganui as guests of Sydney and Nora Gibbons. Here is located the Friends School which we visited several times and spoke to the students and showed our lantern slides. There are one hundred and six boys and girls enrolled in a Primary and a Secondary Department, seventy of them being boarders. The school is under a committee appointed by General Meeting and is located on a plot of land near to the sea, with the snow-covered peak of Mt. Ruapehu rising in the distance, and Sequoia and Araucaria trees planted on the grounds. Only fourteen members of the Society of Friends are in attendance at the school, but scholarships are available for free tuition to any Friends unable to pay the fees.

We were entertained at tea by Howard Dyson, the newly appointed principal and his wife, who were formerly at Ramallah. Arthur Douglas, the former principal and his wife, have retired to their new house nearby after some twenty years of service. This school ranks very high in the estimate of the Government educational authorities who report that "the teaching staff are well qualified to carry out their work and it is obvious that a really fine spirit of cooperation exists. This is reflected in the splendid tone of the school."

We visited the town of New Plymouth, where George and Ethel Lott entertained us, and the former drove us the seventy-five miles to the home of Montague and Lina Goldsbury, hidden in the "bush," "out-back," or wilderness as we should say. They own a "sheep station" or farm with fifteen hundred head of sheep and also many pigs. They have one thousand acres of primitive forest and there is a saw mill close by. This Friend, Montague Goldsbury, was General Meeting Clerk for several years and he and his family

were prime movers in establishing Friends' school.

The Forty-first Annual General Meeting was held in 1949, May 11 to 16, in Auckland, which is located in North Island and the largest city of the Dominion. Accommodations were secured in a student hostel and about fifty Friends attended the business sessions, in the hostel. Meeting for worship was held at the Friends meetinghouse, on First Day morning and on three evenings when addresses were given by Edward Dowsett who referred with enthusiasm to his recent visit with his wife to Friends in Europe, England, and the United States. He spoke glowingly of fellowship with Philadelphia and other American Friends and of the great work of the American Friends Service Committee.

Plans were made for intervisitation with the Friends in Australia at the time of the General Meetings.

Many spoke enthusiastically of the inspiration received at the time of the All Friends Conference in 1937, and some are expecting to attend the 1952 meetings to be held in London. It is hoped and suggested that a meeting of Pacific Area and Far-eastern Friends might be held in England at that time.

Unfortunately Ruby Dowsett had broken her leg and was unable to attend General Meeting, but plans for the Round-the-World Quaker Letters were warmly endorsed and the scheme is already in operation.

The Wider Quaker Fellowship plays an important part in a country like New Zealand where many people are scattered in remote districts. Philip Thorne and his daughter are keenly interested in this movement. Though Friends are not officially connected with the World Council of Churches, they desire to keep in close touch with the movement.

The membership is composed largely of middle-aged and elderly people, but many of the youth in the Meetings are under a real concern. As one young Friend expressed it, there is a real need to preach the Christian gospel.

To him (the Christian), Orion, striding the mid-winter sky, suggests the Hound of Heaven rather than the pagan hunter, the Pleiades sing with angel voices, and that faint mysterious blur in Andromeda—a whole new universe of stars far beyond the confines of our crowded galaxy—suggests not so much the depths of space as the span of the everlasting love. For the Christian is at home in Christ, and Christ is everlastingly at home in his universe.

Geoffrey Hoyland, in
The Friend, London

SUCCESSFUL RELIGIOUS BOOK EMPHASIS

At Central City, Nebraska

A Testimonial

The most interesting Monthly Meeting Committee I have ever worked on is our Quaker Literature Committee. There are so many fine new books coming out all the time, but we do not have a book store that carries good religious books within one hundred miles of us. So we cannot go and browse over the new materials. Of course, reviews and opinions help. They are usually written by persons particularly interested in the subject and make one want to own most of the books reviewed. There is, however, no substitute for browsing in book selection.

Our own book store in Richmond has offered us the service for which we felt so great a need. Our committee, our pastor, and other committee chairmen make a list of the books they should like to see. From these sources we make a list of the books that might be wanted and send it to the book store in Richmond. We always say, and mean it, that it is a suggestive list and they should add or omit books as in their judgment seems good. Thus we also get the guidance of those who live closer to books. We have never regretted allowing this latitude in selection, for the books that arrive have always pleased us well. The books are then divided among the Literature Committee and are prepared for introduction to the Monthly Meeting at some opportune time, such as the regular Monthly Meeting early in December. These are not reviews but "teaser talks" that suggest subject dealt with, author, age interest, and some comments to arouse curiosity. Then the books are placed on display.

A person wishing to purchase one places his name in it but leaves it until shortly before Christmas for others to see. Orders are taken when several want the same book. Orders are also taken for books not on display, since our book store will get any book we want if it is available. Soon after New Year's Day we return the unsold books and settle our accounts with the book store.

WHAT HAS BEEN ACCOMPLISHED?

1. Workers, new or seasoned, often want material to help in their work but are not sure what is available or how to get it. We offer them this source.

2. Good books make stimulating creative Christmas gifts if wisely chosen. We help make it possible for people to do that.

3. The place of books in our personal development, both in devotion and in-

formation, can be very great. We try to stimulate that.

4. Parents are grateful for help in finding good books for their children.

5. Friends do a good job of putting out Friendly literature—biographical, devotional, historical, social, as well as in other fields. We need these.

We believe our book project has offered help in these ways and we know we have had a good time working at it. The sales this year totaled nearly seventy dollars.

J. EVELYN SCHUTZ

St. Libory, Nebraska

Have You Read?...

Column by James R. Furbay

Challenge of Conscience, by Denis Hayes; George Allen and Unwin Ltd.

The sub-title conveys accurately the subject matter of this book; "The Story of the Conscientious Objector of 1939-1949." This history of English experience with 60,000 conscientious objectors during the war years is invaluable for the accuracy and comprehensiveness of its information presented in an interesting way. The appendices contain valuable tables of statistics and provisions of the English laws. Since these books must be ordered from London, the price can only be estimated at \$2.75.

Human Growth, by Lester F. Beck; Harcourt, Brace and Company; 124 pages; \$2.

Here is a plain, simply written statement that should take its place in the best literature on sex education. It can be read by young people or to younger ones. It makes science and sense out of a life process that should be clear to growing children and young people. There are pictures and diagrams to aid the reader and to increase the attractiveness of the subject presented.

One reason why the traditional faith so often fails to interest young people is because we have allowed it to become so conventional that it never contains any surprises, either for minds or in action. Not all new ideas are good ones, of course; but if we think intelligently and honestly about the Gospels we shan't make many mistakes about what new ideas are good and what are bad ones. The surest way to the death of the spirit is to allow dull habit, sanctified by tradition, to take the place of the quality of surprise that shows so clearly through the story of Jesus. "The Lord hath yet more light and truth to break forth from his word."

ROGER WILSON, in
The Friend, (London)

The Sunday School Lesson

Prepared by RUSSELL E. REES

For April 2—The Church Suffering and Triumphant

I Peter 4:12, 13; Revelation 7:9-17

When you open the New Testament and begin reading the four Gospels, you will certainly be impressed by the fact that so large a part of each Gospel is devoted to the last days of Jesus, and to his crucifixion. Yet it is perfectly evident that the major emphasis of the books is not one of despair and gloom, but one of joy and blessedness. The terrible details of the unjust trial, the heartless mistreatment, the weakness of the officials, and the final agony of the cross are not glossed over. But seldom, if ever, has a story of crucifixion been told with such inner triumph.

The first chapter of Elton Trueblood's book, *Signs of Hope*, is good reading for today's lesson. In it he reminds us how often an age of despair has turned out to be the threshold of an age of hope. In the decay of civilizations Christianity has sometimes found the soil of new growth. His question about the indications of similar hope should stimulate us to a more careful study of our own times.

The struggling young church in days following the death of Jesus was mercifully free from severe persecution, but as the century moved on the opposition grew. The Epistle of I Peter and the Revelation reflect this later period of intense persecution. The "fiery trial" of I Peter certainly refers to the death by fire suffered by many Christians. Those who "come out of great tribulation" indicate the extent to which suffering was universal in the church by the time the last book of the New Testament was written.

Now strange as it may seem there is scarcely a word of self-pity in the whole story. In the very midst of the trials, the writer pauses to sing a doxology; "Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever, amen." The people dressed in white robes are not the fortunate ones who have escaped hardship, but are rather the very ones who have passed through great tribulation, and the state of blessedness described in verses 16, 17, of the lesson has greatly influenced the church for nineteen centuries.

Christianity does not teach men how to avoid suffering; it merely teaches men how to deal creatively with it. The good man is subject to all the ills of life, even as bad men are, and some-

times in addition he must suffer for his faith. The doctrine that being a Christian makes life safe is disproved by all the history of the church, but the statement that Christianity gives men joy and peace even in the midst of suffering can be supported by a vast amount of evidence.

The exalted idea which nerved the church for its task of world redemption is stated by Peter as being the fact that "ye are partakers of Christ's suffering." It is what Paul called making up what was lacking in Christ's suffering. As men went about their world they believed that they were living the extended life of Christ. "For me to live is Christ." Christ was living again in them, and if he suffered they too would suffer, but in Him they had seen suffering become victory, they had seen pain become redemption, they had seen the agony of the cross yield to the resurrection on the third day. And they took their faith from this fact. The church, they came to see, can never be defeated by tragedy; it can only be defeated by disloyalty and a craven spirit. "If we suffer with Him we shall also reign with Him."

Questions:

1. Relate the message of this lesson to the story of the triumphal entry.
2. What does this lesson teach (or assume) about the nature of God? Are we in danger of losing sight of this great assumption?

For April 9—The Power of the Resurrection

I Corinthians 15:1-8, 20-21, 57-58

It is well to be reminded that the first written record of the death and resurrection of Christ appears in the writing of Paul. The Gospels are several years later, and we may assume the writers of the Gospels were familiar with some of the letters of Paul. This is important in view of the fact that Paul's letters were written within twenty-five years of the events, and it is certainly probable that many people who lived through the first days following the crucifixion were still alive. The things about which Paul wrote were therefore matters of experience, and had happened within the memory of living men.

One of the careful attempts of a careful man to put the gospel in a simple form is found in the Corinthian letters. The writer was sending this message to

people who lacked the background of long Jewish history and thought. It is very much the same situation that missionaries find in a new land. You must quickly decide what is central and what is peripheral, and not complicate the one with the other. Such a summary is made in verses 1-8. Simply it is "Christ died for our sins; he was buried; that he has been raised on the third day." There seems to be no reasonable room for doubt that the resurrection of Christ was the center of Paul's faith.

With his usual thoroughness then Paul assembles the evidence for the church in Corinth. It consists in six appearances of Christ following the crucifixion; to Cephas, to the twelve, to 500 brethren, to James, to the Apostles, and to Paul, as one untimely born.

The significance of the resurrection is then pointed out and the whole of the chapter needs to be read for this purpose. Notice first that Paul always says that Christ "was raised up." This, to Paul, was an act of God, and since God has raised up Christ from the dead, there was hope for all men. If Christ had raised himself people might say, even if they believed in his resurrection, well he was an extraordinary man. But Paul leaves no room for this, for it was God who had acted and in raising Christ had defeated the forces of death.

It is always a short step from a spiritual insight to an act of prayer and praise with the Apostle. It is also a short step from an act of praise to a mood of dedication. Wherefore, stand fast, be unmovable, always abounding in the work of the Lord. "Emotion without motion is deadly." A high experience which ends in itself leaves a man in worse condition than before. Emotion is energy, and energy which is unused short circuits life and burns out fuses. Man is not saved merely to feel good, he is saved that he may abound in the work of the Lord.

We must be sure that Easter does not take us up into a high mountain and waste our spirits in feeling good. Unless we are better workmen, more sympathetic brethren, more generous contributors, more steadfast witnesses, the Easter experience will have been in vain. We may not be saved by work, but we certainly are not deeply saved unless we do work!

Questions:

1. Is the resurrection as central to your faith as it was to Paul's? Is it to the church in general?
2. What should happen in your Meeting as a result of a real Easter celebration? Be specific in things which you think should be after-effects.

Friendly Facts and Affairs

Including a Calendar of Coming Events

THE FIVE YEARS MEETING SERVICES

Here is the outline of services through the Five Years Meeting. Address, 101 South 8th Street, Richmond, Indiana.

- Board on Christian Education.
- Board on Education (schools and colleges).
- Board on Missions.
- Board on Publications—THE AMERICAN FRIEND, Sunday School Literature.
- Board on Public Morals.
- Board on Peace.
- Committee on Aged Ministers and Missionaries.
- Committee on Evangelism.
- Committee on Ministerial Training.
- Committee on Social Order.
- Committee on Stewardship.
- Friends Book and Supply House.
- The Friend Advance, a United Promotional Emphasis.

CALENDAR OF INSTITUTES

Many Friends place the Institutes of International Relations on their calendars of activities. These programs "to teach the teachers" and other persons, have grown into a large service across America. The general theme will be, "The East-West Tension."

- May 10-14, Kansas City, Missouri.
- June 7-18, Friends University, Wichita (and Topeka), Kansas.
- June 8-12, San Antonio, Texas.
- June 12-16, Dallas, Texas.
- June 9-16, Spokane, Washington.
- June 12-16, Evanston, Illinois.
- June 18-25, Seattle, Washington.
- June 26-July 2, New England.
- June 27-July 4, Whittier College, Whittier, California.
- July 1-9, Camp Pioneer, Lake Leesville, Ohio.
- Aug. 7-13, Cornell University, Ithaca, New York.
- Aug. 18-27, Albright College, Reading, Pennsylvania.

Other Institutes

- July 29-Aug. 5, Southern California Retreat Workshop (Y.M.C.A.) Camp, Ocean Pines, Cambria, California.
- Aug. 5-12, Pacific Southwest Family Institute, Pinecliff Springs Camp, Forest Home, California.

REGIONAL OFFICES

Service Committee Addresses

- Austin 12, Texas—University YMCA.
- Cambridge 38, Massachusetts—1374 Massachusetts Avenue.
- Chicago 6, Illinois—19 South Wells Street.
- Columbus 15, Ohio—12 North Third Street.
- Des Moines 16, Iowa—1116 East University Avenue.
- Greensboro, North Carolina—225 East Lee Street.
- New York 6, New York—53 Broadway.
- Pasadena 3, California—426 North Raymond Avenue.
- Philadelphia 7, Pennsylvania—20 South 12th Street.
- Portland 14, Oregon—1108 Southeast Grand Avenue.
- Richmond, Indiana—Overview, Route 28.
- San Francisco 15, California—1830 Sutter Street.
- Seattle 5, Washington—3959 15th Avenue, N.E.
- Wichita, Kansas—Friends University.

General Friends Agencies

- Friends Committee on National Legislation, 1000 Eleventh Street, N.W. Washington, D. C.
- Friends Fellowship Council, 20 South 12th Street, Philadelphia, Pennsylvania.
- Friends World Committee for Consultation, 20 South 12th Street, Philadelphia 7, Pennsylvania.

SCHEDULE OF YEARLY MEETINGS IN NORTH AMERICA

Key: F—Five Years Meeting; FGC—Friends General Conference; C—Conservatives; I—Independent; U—United Yearly Meetings.

- NEW YORK—FGC—March 22-26; 221 East 15th Street, New York City, New York; Howard E. Kershner, Clerk, 55 Central Park West, New York City.
- PHILADELPHIA—FGC—March 22-28; Race Street, West of 15th, Philadelphia 2, Pennsylvania; William Eves III, Clerk, 1515 Cherry Street, Philadelphia 2, Pennsylvania.
- PHILADELPHIA—I—March 27-31; 304 Arch Street, Philadelphia 6, Pennsylvania; Harold Evans, Clerk, 304 Arch Street, Philadelphia 6, Pennsylvania.
- BALTIMORE—F—March 29-April 2; 3107 North Charles, Baltimore, Maryland; Edward F. Raiford, Clerk, R. R. 2, Holland, Virginia.

BALTIMORE—FGC—March 29-April 2; 5116 North Charles Street, Baltimore, Maryland; J. Harold Passmore, Clerk, 5116 North Charles Street, Baltimore 10, Maryland.

CUBA—F—April 3-6; Puerto Padre, Cuba; Juan Guzman, Clerk, Banos, Oriente, Cuba.

JAMAICA—F—April 11-13; Seaside, Hector's River, Jamaica, B.W.I.; Gladys Jones, Clerk, Hector's River, Jamaica, B.W.I.

NEBRASKA—F—June 7-10; Nebraska Central College, Central City, Nebraska. Ava C. Maris, Clerk, 4128 Grove Street, Denver 11, Colorado.

CALIFORNIA—F—June 19-25; Philadelphia and Washington Streets, Whittier, California; Blaine G. Bronner, Clerk, Box 160 Spring Valley, California.

NEW ENGLAND—U—June 20-25; Phillips Academy, Andover, Massachusetts; Arthur Jones, Clerk, Winthrop, Maine.

CANADA—C—Probably June 28-July 1; Pickering College, Newmarket, Ontario; Howard Clayton, Clerk, Norwich, Ontario, Canada.

CANADA—F—Same as above; Pickering College, Newmarket, Ontario, Canada; Stirling Nelson, Clerk, 910 McRae Street, Niagara Falls, Ontario, Canada.

GENESEE—FGC—Same as above; Pickering College, Newmarket, Ontario, Canada; Howard Clayton, Clerk, Norwich, Ontario, Canada.

NEW YORK—F—July 31-August 4; Silver Bay, Lake George, New York; George A. Badgley, Clerk, Wappingers Falls, New York.

NORTH CAROLINA—F—August 8-12; Guilford College, North Carolina; Seth B. Hinshaw, Clerk, 401 Worth Street, Ashboro, North Carolina.

NORTH CAROLINA—C—August 12-16; Cedar Grove, Woodland, North Carolina; Mahlon Newlin, Clerk, Route 2, Graham, North Carolina.

WESTERN—F—August 14-20; Plainfield, Indiana; Marcus Kendall, Clerk, Carmel, Indiana.

WILMINGTON—F—August 14-22; Wilmington College, Wilmington, Ohio; Jesse A. Stanfield, Clerk, 708 Rombach Avenue, Wilmington, Ohio.

CENTRAL—I—August 16-20; Union Bible Seminary, Westfield, Indiana; J. Edwin Newby, Clerk, Westfield, Indiana.

IOWA—C—August 16-21; West Branch, Iowa; John P. Williams, Clerk, Springville, Iowa.

OREGON—I—August 17-22; Newberg,

Oregon; Gervas A. Carey, Clerk, Fruitful Hill, Dundee, Oregon.

ILLINOIS—FGC—August 17-20; meetinghouse near McNabb, Illinois; George H. Watson, Clerk, 5132 Woodlawn Avenue, Chicago 15, Illinois.

PACIFIC AND PACIFIC COAST ASSOCIATION—I—August 17-20; Berkeley, California; Eubanks Carsner, 3920 Bandini Avenue, Riverside, California.

IOWA—F—August 21-26; College Avenue and North C Street, Oskaloosa, Iowa; Roy S. Williams, Clerk, 813 North C Street, Oskaloosa, Iowa.

OHIO—I—August 22-27; Damascus, Ohio; Ralph S. Coppock, Clerk, 711 Wright Avenue, Alliance, Ohio.

INDIANA—F—August 22-27; Main at 15th Street, Richmond, Indiana; Leslie Frazer, Clerk, 245 S.W. 4th Street, Richmond, Indiana.

INDIANA—FGC—August 24-27; Waynesville, Ohio; Laurence Furnas, Waynesville, Ohio.

OHIO—C—August 27-31; Stillwater, near Barnesville, Ohio; Lois J. Kirk, Columbiana, Ohio.

WESTERN—C—September 2-6; Sugar Grove, near Plainfield, Indiana; Albert Maxwell, Clerk, Plainfield, Indiana.

KANSAS—I—October 10-15; University Friends Church, Wichita, Kansas; Gurney T. Hadley, Clerk, Route 1, Coldwater, Kansas.

Larger Friendly Meetings

CONFERENCE OF EVANGELICAL FRIENDS—June 21-25, at University Friends meetinghouse, Wichita, Kansas; Byron L. Osborn, Conference Chairman, 3201 Euclid Avenue, Cleveland 15, Ohio.

FRIENDS GENERAL CONFERENCE—June 23-30; Cape May, New Jersey; J. Barnard Walton, Secretary, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

FIVE YEARS MEETING OF FRIENDS—October 19-25, 1950; Main at 15th Street, Richmond, Indiana; Errol T. Elliott, Secretary, 101 South 8th Street, Richmond, Indiana.

PHILADELPHIA GENERAL MEETING—November 3, 4, 5; Race Street, West of 15th, Philadelphia 2; George A. Walton, Clerk, 1515 Cherry Street, Philadelphia 2, Pennsylvania.

THE WORLD CONFERENCE OF FRIENDS—July 28 to August 6, 1950, at Oxford, England; address in America, Leslie D. Shaffer, 20 South 12th Street, Philadelphia, Pennsylvania.

"I am done with big things, great institutions, big success. I am for those tiny, invisible, molecular moral forces that work from individual to individual . . . which, if you give them time, will rend the hardest monuments of man's pride."—WILLIAM JAMES.

ONE MORE OPPORTUNITY AS YEAR ENDS

The year of our United Services closes March 31. Friends may be very effective during the final days of this month. March 26 is the last Sunday and might be emphasized as a day for making final contributions.

The books of the Five Years Meeting will be held open until April 10 to receive late remittances.

Now, for the final service in a great year of service!

AT OUR ANNUAL BOARD MEETINGS

A Special Feature

The annual meetings of the boards and committees of the Five Years Meeting will be held during the week of April 16-22. The exact days for each board will be sent in notices from the boards concerned. The Executive Committee Meetings follow on April 24-26.

On Thursday evening, April 20, the entire membership of all boards and committees will be brought together in a united meeting. All Friends of the Indiana area and elsewhere are invited to attend. Dr. John C. Trever, a student in the field of Oriental Research, had the exciting experience of identifying the recently discovered Isaiah manuscripts. Under direction of the International Council of Religious Education he is now telling that story across America. Those who have heard him report a highly rewarding experience. He will speak on this occasion.

TWELVE STEPS TO VICTORY

The following discipline is accepted by Alcoholics Anonymous in their self-conquest:

1—We admitted we were powerless over alcohol—that our lives had become unmanageable.

2—Came to believe that a Power greater than ourselves could restore us to sanity.

3—Made a decision to turn our will and our lives over to the care of God as we understood Him.

4—Made a searching and fearless moral inventory of ourselves.

5—Admitted to God, to ourselves and to another human being the exact nature of our wrongs.

6—Were entirely ready to have God remove all these defects of character.

7—Humbly asked Him to remove our shortcomings.

8—Made a list of all persons we had harmed, and became willing to make amends to them all.

9—Made direct amends to such people wherever possible, except when to do so would injure them or others.

10—Continued to take personal inventory and when we were wrong, promptly admitted it.

11—Sought through prayer and meditation to improve our conscious contact with God as we understood Him, praying only for knowledge of His will for us and the power to carry that out.

12—Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics and practice these principles in all our affairs.

IN MEMORIAM

O. Dean Worden, vice president of Friends Bible College at Haviland, Kansas, died suddenly on February 22, aged thirty-five years. He was a graduate of Haviland Academy and Bible College; received his bachelor of arts from Ft. Hays State College; and his master's degree from Winona Lake School of Theology. He was united in marriage with June Dillion. He spent ten years in Methodist pastorates, coming to Friends Bible College in 1946. He was a man of broad outlook and deep devotional nature. He had a rich field of ministry as teacher of an adult Bible class in the Haviland Friends Church. Surviving are the widow; five children, Ronald Dean, Donald Luther, Betty Ann, Beverly June, and Marcia Lynn; his parents, Dewitt and Hattie Edna Worden of Alton, Kansas; two sisters, Irma Arlene McKinney of Haviland and Muriel Ellis of Liberal, Kansas; two brothers, Kenneth of Haviland, and Myron Dewitt of Alton.

EASTER SEASON ON THE AIR

Maude Adams comes into American drama again with her recently completed play, "The Saviour." It will be broadcast on NBC April 9, 1:00 to 2:00 p. m., Central Standard Time, in keeping with the Easter spirit.

"The Greatest Story Ever Told" will be featured in two Easter broadcasts over ABC network, April 2 and 9, at 4:30 p. m., Central Standard Time. They will depict "The Betrayal and the Crucifixion" on Palm Sunday, April 2, and "The Resurrection" on Easter, April 9.

Ireland's national police force is the first uniformed body in the country to wear the badge of the Pioneer Total Abstinence Association. It will be remembered that Ireland has a large Catholic majority.

Friendly Life — Far and Near

According to the Friends Fellowship Council the membership of the Society of Friends in America has increased from 113,417 in 1944, to 114,607 in 1949.

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Eleven Friends attended the Conference on the Church and Economic Life at Detroit. From the Five Years Meeting were David Henley and Paul Turner, whose report appears elsewhere in these pages, and Clarence Cunningham.

* * * *

The Rural Life Association, though chiefly made up of representatives of the three peace churches, Brethren, Friends and Mennonites, has recently received a check for \$1,000 from the Catholic Rural Life Conference, of which Msgr. L. T. Ligutti is Executive Director.

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Significantly, Lincoln, Nebraska, was the location of a conference on Lincoln Day, and the two days preceding, on the subject, "How Can America Best Promote World Peace?" Friends sponsoring it secured an excellent leadership of able scholars in the general field of study.

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Omer Smith, concerned Indiana Friend, conducts a large chicken ranch. He has secured a Displaced Persons family from Europe and reports a thorough satisfaction in the way they are learning and enjoying their new work. Similar reports come from other Friends who cooperate in the Displaced Persons program.

* * * *

New York City Friends hold a regular Tuesday luncheon at which they have a "surprise" speaker, usually a newcomer to America. They meet at 144 East 20th Street. Very interesting surprises occur as reported in a previous issue of THE AMERICAN FRIEND, February 2, page 40. Traveling Friends and others are heartily welcomed.

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More than one hundred and seventy-five persons attended the second annual meeting at Palmira of the Mexican Friends Service Committee. Delegates came from Mexico and eleven other nations. The Mexican Committee is currently engaged in giving aid to war-stricken nations in Europe, organizing Quaker rural groups, and assisting in a UNESCO project at Nayarit, Mexico.

* * * *

Two new Meetings have been started in the Tokyo area. One of these is in Ichikawa City, Chiba Ken, within diffi-

cult commuting distance from Tokyo. The other Meeting is in the Neighborhood Center. The demand for it arose there. A report of one of their meetings spoke of it as a "wonderful meeting," and that five had taken part in vocal service, "with experience and deep faith."

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A chief feature of the meeting of Friends in the annual board Meetings of the Five Years Meeting during the week of April 16 will be an address by Dr. John C. Trever on Thursday evening, April 20. He tells a thrilling story of the recent discovery and identification of the "Isaiah Scrolls" with which he was closely associated. All Friends and others are invited to attend the meeting which will be held at 7:30 p. m. in the East Main Street meetinghouse at Richmond, Indiana.

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Among the graduates of Holguin Friends School in Cuba are six ministers, sixty-eight teachers and school principals, forty-one doctors, thirty-two lawyers, nineteen druggists, five engineers, and forty-three business men. The head of any school is not solely responsible for the product of the school. Yet to Ramon Morell goes the credit for having maintained a well organized school of high standing in both elementary and secondary departments to make possible such a record.

* * * *

The boys and girls who came to the Cologne Neighborhood Center, conducted by Friends, were at first very skeptical of all political systems and theories, but in this situation they began to learn through their life in the center the meaning of such things as voluntary cooperation and respect for one another. The Center has really become for many of them a second home — their own homes are often one or two rooms in a badly damaged house, or the musty, artificially-lighted cell of an air raid shelter.

* * * *

The Executive Committee of Woodbrookers in America announce a Woodbrook tea at the Whittier on third month, twenty-sixth, at four-thirty, following the William Penn lecture. A short business meeting will be followed by reports from recently returned Woodbrookers, including Joseph and Theresa Shane of Oakwood School; and Francis R. Bacon will show kodachrome pictures of Woodbrook. Lucy Bancroft Gillett and Henry T. Gillett, visiting

English Friends, will be present. All old Woodbrookers and interested friends are welcome. Reservations for the tea at sixty-five cents may be made through Richmond P. Miller, 1515 Cherry Street, Philadelphia.

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With deep regret, the Executive Committee of the Mission Board has accepted the resignations of Edward and Violet Linton and Charles and Charlotte Scott from the work in Tennessee. Their resignations are to take effect September 1, 1950. The Lintons will have given eight years of fruitful service to the work in Monroe County, Tennessee, and much progress has been made under their leadership. Charles and Charlotte Scott went to Tennessee on January 1, 1946, to become directors of the Demonstration Farm. Soon after their arrival Charlotte took over the pastoral care of the Farris Chapel Meeting. They have both made a great contribution to the lives of the people in that part of Tennessee.

* * * *

Lloyd and Ora Hays celebrated their sixtieth wedding anniversary on February 12 at the Friends meetinghouse, Ringwood, Oklahoma. They are now eighty-two and eighty-one years of age respectively. They were married in Benton, Kansas, and made the run to the Cherokee strip when it was opened in September, 1893, staking a claim near Ringwood. They were charter members of the Friends meeting and have pioneered in many activities in this rural community. Their living children are Carrie Hays Davis, Richmond, Indiana; Rena M. Rush, Coffeyville, Kansas; C. Ray Hays and Guy L. Hays, both of Ringwood. They have ten grandchildren and one great grandchild. A large group of friends gathered to celebrate the occasion with a basket dinner and program. The grandchildren present put on a skit, "Sixty Years Ago." They now reside at 820 West Maple, Enid, Oklahoma.

Friendly Fellowship

RAYSVILLE, INDIANA — The Young Friends of Raysville Meeting had charge of the morning worship service on January 22. They were happy to have John and Mary Compton present. John Compton brought the message. On February 19, Surilda Ellis and her two nephews, James and Mark Ellis of

Ridge Farm, Illinois, were visitors at the meeting for worship. James Ellis, former student of Whittier and now at the University of Illinois, spoke very acceptably. * * * *

MIAMI, FLORIDA — On March 5 the Miami, Florida, Meeting for worship became an established Meeting under the name of Miami Monthly Meeting of Friends. Some twenty attenders became charter members. Friends from St. Petersburg, Orlando, Lake Wales, and Sebring, Florida, attended. They have moved to Simpson Park, 55 S.W. 17th Road, located off South Miami Avenue, and the first meeting there was held on March 5. Stephen Cochran Singleton, Florida poet, who read verse over the University Hour on the radio on February 26, is a member of the Meeting. * * * *

ST. PETERSBURG, FLORIDA — Another All Florida Friends Conference was held in the St. Petersburg meeting-house on February 17-18. Leslie and Blanche Shaffer were present and a great inspiration. Friends were present from eight or ten Florida communities. On Seventh Day, following a dinner served to about one hundred and seventy Friends, an address was given by Leslie Shaffer in which he stressed the heritage of present-day Friends, which should enable us to develop greater concern and understanding of peoples of many nations. The meeting room was filled to capacity during the meeting for worship. * * * *

MIDDLE RIVER, IOWA — Middle River Friends Meeting of Iowa Yearly Meeting recently had a worship service conducted by the young people's group of the Meeting, assisted by young people from the Christian church of Carlisle. This came at the close of Interdenominational Youth Week on February 5. An illuminated out-door bulletin board has been installed through the generosity of community people as a memorial for Emma Gardner, who was a faithful member of the Meeting until her death. Men and Missions Sunday was observed with appropriate exercises as was also Universal Bible Sunday. Though few in numbers, Middle River Friends are keenly alive to needs and opportunities of the time. * * * *

MUSCATINE, IOWA — Bloomington and Muscatine united in a fellowship meeting in honor of Ernest Lamb on February 28. Following the potluck supper, the group gathered in the auditorium and were blessed by the inspirational address given by Ernest Lamb. As a re-

sult of a city-wide canvass by the Ministerial Association, fifty persons designated Friends as their preference and are being visited by the pastor and others, giving special invitations. Pupils in the Intermediate Sunday School classes have been privileged to attend a class in craft work on Wednesday, conducted by the Sunday School superintendent and Robert Schmidt. As a result, attendance in the Sunday School Department is increasing. * * * *

BLOOMINGTON, IOWA — Springdale Quarterly Meeting held a Christian Education Conference at Bloomington on February 18, with about forty representatives present from four Bible Schools in the Quarterly Meeting. Clara Bierman, Christian education superintendent of the Quarterly Meeting presided, and Irma Guthrie and Freda Hoag led in devotions. Herbert Pettengill, pastor at Des Moines, and Mildred Rains, member of the Yearly Meeting Board on Christian Education, gave inspirational addresses. The adult conference was led by Herbert Pettengill; the young people by Clifford Wolfe; and the children by Mildred Rains. A covered-dish luncheon was served at noon. * * * *

GREENSBORO, NORTH CAROLINA — At the February meeting of the Woman's Missionary Society a panel discussion on "The Christian Home" was conducted by three members, and this was also given in the young married women's evening circle. The "Quaker Men" held their annual father-son banquet, with David J. White, president, in charge. Carson H. Grantham, Sr., welcomed the sons, and his son made the response. About eighty men and boys were present to hear R. D. Douglas tell of his adventures on a trip to Africa with the Martin Johnson expedition when he was a Boy Scout. Through the cooperation of the young married people's Bible class and the Finance Committee, a room in the old parsonage was redecorated and equipped for a nursery. A young woman from a local college is in charge. * * * *

WORCESTER, MASSACHUSETTS — A. J. Muste, national Executive Secretary of the Fellowship of Reconciliation, lectured on the topic, "Alternatives to an H-Bomb War" on March 7 at the Friends meetinghouse. A series of discussions on Quakerism has been planned for five Wednesday evenings, beginning March 1 at the Friends Center. On February 18 the annual meeting of the New England organization of the Serv-

ice Committee was held in the Worcester meetinghouse, when Marjorie Williams was made chairman for the coming year. A panel of three Quaker economists and a Quaker member of the CIO discussed the report on employer-employee relations issued by the conference of Quaker economists last summer. A report of the committee to study the AFSC publication on Russian-American relations was made at the February meeting. * * * *

WABASH, INDIANA, Friends had an enriching experience recently under the devoted ministry of William J. Reagan of Quaker Hill, formerly headmaster of Oakwood School, Poughkeepsie, New York. A meeting was held with young Friends on February 2, and on February 3 Ministry and Counsel had an informal meeting with William Reagan. From February 5 to 12 public meetings were held, two each Sunday and one each week-day evening, except Saturday, with a good attendance. The choir, under the direction of Dorothy Clark, contributed special music. Because of William Reagan's sympathetic Christlike understanding of both children's and parents' problems, he led them into greater desire to solve problems in a Christlike way. Gleaned from his sayings are the following: "Prayer that does not issue in action is not effective." "Too many people pray that God be on their side—but we must ever pray that we may be on God's side." "It doesn't make any difference what subject Bill S—— talks to you about, after he is gone you realize you've had a religious experience." Wabash Friends felt that way about William Reagan. * * * *

PLAINFIELD, INDIANA — "Expansion of the church in line with expansion of the town" is one of the projects of Plainfield Friends "Churchmen" during the group's first year. Several hundred new families are moving into town due to industrial additions. William Hopkins is president of the men's group, and ninety-nine men attended a recent meeting.

Church night suppers for the family were planned for a seven-month period by Plainfield Meeting, to run from November through May. Ministry and Counsel sponsored the first meeting, presenting the film *This is My Father's World*. The Christian Education Committee was in charge of the December meeting and annual Christmas party. The Literature Committee sponsored the January meeting when Mrs. George Edick reviewed *Mahatma Gandhi*.

Young Friends presented a radio play at the February meeting. The March meeting is to be sponsored by Missions, Friendly Message and Relief and Visitation groups. The April meeting is planned by the Music Committee, and the May program by the Public Morals and Peace Committees.

* * * *

ORLANDO, FLORIDA, Friends Meeting is made up principally of persons coming for a short or longer stay, as resident members are few, although a few are transferring their membership to the Orlando Meeting. The Social Welfare Committee sponsors a group which meets weekly to sew for the Service Committee. A large shipment, chiefly for the Daniel and Emily Oliver Orphanages, was recently made, including 1500 partly used pencils donated by the Bell Telephone Company. A tea was held at the home of one of the Friends and an interesting talk given by a member of the United World Federalists. A covered-dish luncheon was held at the Girl Scouts Little House. Leslie D. and Blanche Shaffer were visitors on February 12. Leslie Shaffer explained the way in which the American Friends Fellowship Council came into being and told of its outreach, while Blanche Shaffer gave interesting descriptions of their visits to the Friends' mission in Guatemala and to Friends in Cuba. A series of meetings to be addressed by Elbert Russell is anticipated the latter part of February. The Orlando group is small but the meeting for worship, with an attendance of from twenty to sixty persons from many branches of the Society, is a great source of spiritual strength.

In the Larger Circle

Detailed plans for a three-year study of the ethical side of economic activity in modern society, to be undertaken by the Federal Council of the Churches of Christ in America under a \$100,000 grant by the Rockefeller Foundation, has been announced.

* * * *

Sick of the brutality, violence, and sadism found in many American films, the British authorities have warned movie producers that beginning six months hence, after present films have been used up and time enough has elapsed to make changes, all such pictures will be banned from British theaters, according to *Worldover Press*.

* * * *

In a convincing display of interdenominational unity, sixty-five churches in Southern New England, representing

the Baptist, Congregational, Lutheran, Methodist, and Presbyterian denominations, on February 19 dedicated their morning services to the work and needs of the Hartford Seminary Foundation. This graduate "university of religion," located in the Connecticut capital, has from its founding in 1834 furnished to all Protestant denominations men and women prepared for leadership in the three main fields of church work. The Foundation is currently raising \$1,100,000 as a means of maintaining its service unimpaired. Most of the Re-

enforcement Fund is designated for balancing the annual budget and adjusting faculty salaries.

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IN WASHINGTON, D. C.

"Be it Enacted . . ."

Washington, D. C., is so in the spotlight as the capitol of the nation that we are hardly aware that it is also a city with problems, and regulations to meet them, as in any other city. Here, for instance, are a few of the regulations by the city fathers, designed to keep the city under proper discipline.

Hounds Limited. "Be it enacted . . . that the mayor of the city, be, and he is hereby authorized, to grant to the members of 'the Washington Hunt', a special license to keep, for the purpose of fox hunting, a pack of hounds, which shall never exceed fifty-two in number . . ."

Swine Restrained. "Be it enacted . . . an act to prevent swine from going at large within the limits of this corporation!"

Matches under License. "Be it enacted . . . that it shall not be lawful for any person or persons to expose or offer for sale in any of the public streets, lanes or alleys of the city of Washington, or in any other place than a store or shop for which the owner holds a license, any locofoco, lucifer, friction, or any other description of matches from which fire may be created by friction . . ."

These Acts have been outgrown, but presumably not repealed. They were written in the 1830's. In the Information Bulletin of the Library of Congress it is suggested that there be prepared for exhibit "a selected codification of the laws and resolutions" of the city, such as these. The exhibit would be in connection with the observance of the one hundred and fiftieth anniversary of the founding of the library and of the moving of the "seat of government from cosmopolitan Philadelphia to Duddington's pastures."

The values created by love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished.

. . . For now we see in the fog of selfishness darkly, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice and love; these three—and the greatest of these is LOVE.

Walter Rauschenbusch

Helen Kersey Ford wishes to express to Friends her appreciation for the many letters of sympathy which she received upon the death of Jefferson Ford.

BIRTHS

CUSTER—To Gene and Rose Ann Custer of Wabash, Indiana, on December 15, a daughter, Kip.

CUSTER—To Merle and Betty Ann Custer of Wabash, Indiana, a son, Kim, on February 6.

HARVEY—To Elmer and Mary Alice Whitson Harvey of New Brighton, Minnesota, a daughter, Susan Elizabeth, on January 30.

HOLDERMAN—To Byron and Ann Holderman at Wabash, Indiana, a daughter, Roxanna, on February 18.

LAMBE—To T. William and Catherine Cadbury Lambe, a son, Philip Cadbury Lambe, on February 15, in Cambridge, Massachusetts.

MILLS—To Robert and Ora Kaye Mills, a daughter, Ora Kathryn, at Richmond, Indiana, on February 20.

SLEDGE—To Harold and Mary K. Waggoner Sledge, members of Valley Mills Friends Church, Western Yearly Meeting, a son, Michael Craig, on February 13.

MARRIAGES

BURKETT-DONAHUE—Ruth Donahue of Clark, South Dakota, to Russell D. Burkett on February 25, at the Friends parsonage of Georgetown, Illinois, with Russell Burkett, father of the groom, officiating. They will reside in Richmond, Indiana.

EARLEY-BROWNING—Janice Browning, daughter of James and Rowena Browning of Wilmington, Ohio, to Wrendell W. Earley of Wilmington, Ohio, at Sabina, Ohio, February 24, with Chester B. McKean, minister. Both are members of Ada Chapel.

DEATHS

Cox—Thomas J. Cox, aged eighty-four years, passed away on January 6 at his old home in Kokomo, Indiana. He was the son of Mary Cox Parker by her first marriage. Thomas Cox was a birthright Friend, attended Earlham College, and was in Civil Service for many years. He is survived by his wife, Alta R. Cox. Norman Young conducted the service.

KESSLER—Marion Kessler, on December 23, at Portland, Indiana, aged forty-eight years. He was an elder in the Portland Meeting. His everyday life was a verification of his Christian testimony, and his death a definite loss to the Meeting. Surviving are the widow, Mabel Kessler, a daughter, Ruth Ann; two sons, James and Robert, all at home; his mother, and three sisters. Services were held in the Portland meetinghouse with Walter McAdams in charge, and I. L. Curts assisting. Interment was in Green Park Cemetery, Portland.

GORMAN—Zoa Gorman at her home in Urbana, Illinois, on February 20. She was an invalid for many years but was patient and found comfort and joy in the Lord. She leaves a sister, Deborah Rees of Urbana.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1209 South 7th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanson Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45. Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship, O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Harttransit Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Ger-

aldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m.; George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381. Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a.m.

OBERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone IMre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street, First days at 11 a.m. Monthly Meeting, 10 a.m. first First days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone SY. 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First Day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.



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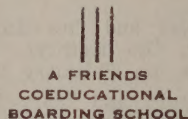
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